

THE

By John

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EXTRACTS FROM

A

CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE OF TORONTO,

AT

THE PRIMARY VISITATION,

ON THE 9TH SEPT. 1841.

BY THE

RIGHT REVEREND JOHN STRACHAN,
LORD BISHOP OF TORONTO.

LONDON:

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1841.

By Should the Nos. I, II, III, IV, IX & XII. be omitted?

Yes

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A CHARGE,

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MY REVEREND BRETHREN,

THOUGH this be my first Visitation, we meet not as strangers. I feel myself in the midst of the friends and associates of very many years.

Being, with one honoured exception, the oldest Clergyman in the Diocese, it is natural for me to consider myself like a father among his children, and in this paternal relation I rejoice to address you.

But first let me entreat your prayers, that I may be sustained and directed in the discharge of the important duties committed, by Divine permission, to my feeble hands. Deeply sensible of my own deficiencies, next to the grace of God and the presence of our blessed Redeemer, who has graciously promised to be ever with his servants, I look to your cordial support and active co-operation for promoting the advancement of true religion in this extensive Diocese. When the Bishop is seconded and encouraged in his labours by the judicious and un-

tiring exertions of his Clergy, he is warranted in expecting that the result, through the Divine blessing, will be the enlargement of the Redeemer's kingdom.

Glorious is our privilege, my brethren, thus to be set apart, as instruments in the hand of God to prepare his people for their heavenly inheritance, and messengers of that redemption and reconciliation which our Saviour has purchased with his blood.

I. The history of the Church in this Diocese, though doubtless resembling that of many other colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one Clergyman of the Church of England within its extensive limits. This highly revered individual came into the Diocese in 1786, and settled at Kingston, in the midst of those to whom he had become endeared in the days of tribulation,—men who had fought and bled and sacrificed all they possessed in defence of the British Constitution,—and whose obedience to the laws, loyalty to their Sovereign, and attachment to the parent state, he had warmed by his exhortations and encouraged by his example. The Reverend Dr. Stuart may be truly pronounced the father of the Church in Upper Canada, and fondly do I hold him in affectionate remembrance. He was my support and adviser on my entrance into the ministry, and his steady friendship, which I enjoyed from first day of our acquaintance to that of his lamented death, was to me more than a blessing.

In 1792, two Clergymen arrived from England; but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate, and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. Even

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at the commencement of 1803, the Diocese contained only four Clergymen, for it was in the spring of that year that I made the fifth.

It might have been expected that, on the arrival of the Right Reverend Dr. Mountain, the first Lord Bishop of Quebec, the Clergy would have rapidly increased; but, notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. In truth, the Colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public. It was still considered another Siberia, to which no man of education, and possessing the slightest hopes of obtaining a competency at home, could be persuaded to emigrate. Nor was it till after the termination of the war with the United States, in 1814, that the natural advantages of Canada began to be understood, and the errors entertained respecting its climate and productions to be slowly corrected by the testimony and experience of that portion of the army and navy which assisted the inhabitants in its defence. But when, in addition to such evidence, it became known that our Venerable Bishop did not hesitate, in the very midst of the war, to traverse the whole of the two Provinces, a desire of emigration was encouraged, and the privations, and difficulties, and perplexities of a missionary life, in a great measure, ceased to be matters of apprehension.

It was now that the Bishop's unwearied zeal, in bringing before the British public the spiritual destitution of his vast Diocese, began to call forth sympathy and attention. At his instigation, noble contributions were raised,—Churches built,—and Clergymen placed in the more prominent settlements. The great impulse thus given was continued and increased by his amiable, pious, and

undefatigable successor, Bishop Stewart, and under far more happy circumstances; for a great and salutary change, in favour of spreading the Gospel not only in the colonies, but throughout the world, had come over the minds of the religious in the mother country—a change which, blessed be God, is still rapidly increasing in strength and energy, and in that skill in the application of the means which is the fruit of experience. From this period, the prospects of the Church in Canada have steadily brightened. In 1819, the Clergy in this Diocese had increased to ten. In 1825, they had arisen to twenty-two,—in 1827, to thirty,—in 1833, to forty-six,—and our numbers have now reached ninety. Still our spiritual wants are many. More than forty* Missionaries could at this moment be most usefully employed, and earnest applications are daily being made to me, from various villages and townships, for resident Clergymen. But, if much remains yet to be done, let us thankfully acknowledge that much has been accomplished. My primary visitation through the Diocese occupied from the latter end of May to the middle of October of last year. In my progress, I was able to go to every parish at which a Clergyman resided, with the exception of one or two which it was impossible for me to reach, on account of their peculiar situation and difficulty of access, without a greater sacrifice of time than I could then spare.

I began my first journey on the 24th of May, and travelled through the Niagara District, visiting eleven Churches and congregations, scattered over a surface of more than one thousand square miles. This may be considered the southern division; and, though by no means so destitute of spiritual ministrations as some other parts of the Diocese, it numbered at the time only eight

* See Appendix.

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Clergymen. Now, I am happy to say, they are increased to ten. The number of persons confirmed amounted to one hundred and thirty-nine.

I returned to Toronto early in June, and, after a few days' interval, proceeded on my journey through the northern division. My visits embraced nine places, under the pastoral care of eight Clergymen, to whom I have since been able to add three more; yet what are eleven Clergymen in a country of many thousand square miles, and containing upwards of sixty thousand souls? The young persons confirmed were one hundred and fifty-two; and two Churches, with one burial-ground, were consecrated. We had to coast round Lake Simcoe, the highest in elevation from the sea of our larger internal waters. The islands interspersed on its bosom, and the patches of cleared land that dot the woods on its shores, presented scenes very pleasing and interesting. This lake will, in a few years, be surrounded by a dense population, as the land on its banks is very fertile and rapidly settling.

After resting five days, I commenced my journey eastward on the 8th of July; and visited about forty parishes and stations. The most distant point from Toronto to which my travels extended in this direction is about three hundred miles; but having frequently to diverge from the main road, in order to reach the different congregations, the journey was very much lengthened. In this division of the Diocese we have only, as yet, thirty-two Clergymen scattered over its vast surface, few in number and far between. Yet their labour appear to be blessed, for they presented about eight hundred of their youth for confirmation. This journey occupied two months. Part of the time was extremely warm, but it pleased God to preserve my health, and enable me to keep all my appointments without inconvenience.

On the 7th of September, I began my travels westward, and visited thirty-six stations, and confirmed nearly seven hundred persons. Thirty-four Clergymen are settled in this division of the Diocese, and are discharging their important and arduous duties with great success. Here it may be proper to remark, that the Clergy throughout all the Diocese have each two or three, or even more stations, at which they minister; but I was seldom able to visit more than the one at which the candidates for confirmation were collected. We have, in the western portion of the Diocese, six Indian Missions,—three of which I was able to visit, and found them in a very prosperous condition. To these we have now added a seventh, at the mouth of the River St. Clair, where a large assemblage of Indians are congregated, who desired that a Clergyman of the Established Church might be settled among them. Since my return from my visitation of the Diocese, I have confirmed the youth of this and the neighbouring parishes, and find the whole number of persons confirmed throughout the Diocese to be about two thousand. As two years have scarcely elapsed since my friend and brother, the Lord Bishop of Montreal, passed through the Diocese on the same errand of love, I have reason to believe that the number would have been much greater, had the usual period of three years intervened. At every station I preached once, and sometimes twice, and after confirmation addressed the candidates from the altar.

In passing through the Diocese, I beheld the Clergy every where active and laborious, living in good feeling and harmony among themselves and with their flocks, seeking out our people in the wilderness, forming them into congregations and parishes, and extending on every side the foundations of our beloved Zion. Is it not a

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blessing of inestimable value that already more than three hundred places of worship are opened every week in western Canada, in which the Clergy discharge their high and holy functions in offering up prayers, reading the Scriptures, preaching the Gospel, administering the Sacraments, and catechizing the children? Such ministrations are beyond all price!

The visit of a Clergyman among our scattered population is a joyful and welcome event to young and old. His counsel and encouragement, amidst all the difficulties and hardships of a new settlement, and his friendly sympathy in their concerns, rouse them to fresh exertions, by which they are frequently enabled to surmount, with growing patience and contentment, the great obstacles which surround them. From temporal he leads them by degrees to loftier objects than this world can offer, and directs their views from time to eternity. Are they in distress? he approaches in gentleness and love the bed of sickness and of death; he deals in mercy with the afflicted and the dying, and becomes to the whole of the family a messenger from heaven. At such times they feel the consolation of communicating to this their only friend, their sorrows and disappointments, their hopes and fears. Far removed, perhaps, from their native land,—living often in the thickest of the forest, without a single relative, or even an acquaintance, much less a friend,—a withering sense of solitude and desolation at times comes over their hearts, which the Clergyman alone can soften or remove. Such bitter trials open their souls to the truths of the Gospel,—they give to their Clergyman their whole confidence, and this he improves by bringing before them the fleeting nature of present things when compared with the realities of a future world. Hence they learn resignation to the Divine will under passing evils, and become con-

vinced, from sad experience, that this is not their home, but that we have an inheritance which passeth not away, eternal in the heavens.

II. During the last year, the perplexing question of the Clergy Reserves has been finally settled. Whether the best course was or was not taken in that settlement, it would be of little importance now to inquire. It was, beyond doubt, most desirable that an end should be put to the unhappy controversy which had arisen on the subject. Those who have desired to see the interests of the Church, protected and her efficiency increased, have, at least, the satisfaction of reflecting that, before the decision was come to, every consideration, which it was just and necessary to keep in view, was zealously and anxiously brought under the notice of Government and of Parliament. It only remains for us to urge, in a just and Christian spirit, whatever may seem best for turning to the greatest advantage, in support of what we believe to be the true religion, such privileges and provisions as are still left.

It is matter of grateful remembrance to us, that during the controversy growing out of the Church property, which continued nearly twenty years, we never permitted the bitter and unchristian treatment of our enemies to betray us into the like unworthy conduct. Our people, as well as the Clergy, continued patient and tranquil. No exciting meetings were held; no appeals to the passions were made; but, quietly placing our claims before the constitutional authorities, we declared ourselves, at all times, ready to bow to their decision, however severe it might be deemed. We never permitted ourselves to forget that our Lord's kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

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by his late Majesty, King George III., of pious memory, and his Parliament, to support and extend the blessings of our Church in this Diocese, we must not be discouraged. What has been thus lost will, if we continue zealous and faithful, be over-ruled for our good, and may perhaps be more than made up in the affectionate liberality of our people.

The law, thus passed by the Imperial Parliament, in August of last year, to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof, assigns seven-twelfths to the Kirk of Scotland, and other Christian denominations, and five-twelfths to the United Church of England and Ireland. Even this portion, manifestly inadequate as it is, may, under good management, greatly assist in spreading the blessings of true religion through the Diocese.

The first enactment is one of extreme importance, as regards the future support of the Church. It directs that the Clergy Reserves shall be sold, with this restriction, however, that not more than one hundred thousand acres shall be disposed of in any one year, without the express sanction of the Secretary of State. To push the sale of the Reserves, and convert them into money, in the present state of this Colony, must diminish, to an alarming extent, the value of the endowment; and it is obvious that this enactment, hastily and imprudently carried out, may render utterly insufficient the provision for the support of religion, which was surely intended to bear some reasonable proportion to the object in view. The Act, indeed, wisely places it in the power of the Government so to modify and direct the measure in its execution, as to mitigate the evil which must otherwise ensue; and I am disposed to believe that, upon proper representations being made to the Secretary of State, such regulations on

this point will be adopted as may avert a ruinous sacrifice of the property, which is still applicable to the support of the ministrations of religion.

The statute provides for the investment of the proceeds of the sales in the Funds of Great Britain, or in the Consolidated Funds of Canada, at the discretion of the Governor in Council. I need hardly tell you, my brethren, that the manner in which this provision shall be acted upon is of the greatest possible consequence. It is much to be desired that such investments should be made as shall afford the highest rate of interest compatible with perfect security; and I cannot but venture to hope that, in exercising the power given by this clause, the Government will naturally desire to have the concurrence of those more immediately concerned in the maintenance of the Church, and, if this be kept in view, the risk will be avoided of compromising the endowment by an imprudent confidence in such colonial securities as might happen to turn out unproductive.

I feel it unnecessary to remark upon the other details of the Act, because they are final in their nature, and leave nothing in the discretion of the Government, so far as the Church of England is concerned. Whatever it might seem material to urge in respect to these details, if the measure were still pending, it would be to little or no purpose to urge now. The statute has passed and become the law, and it is our duty to submit to its provisions with patient resignation, and this the more especially, as we have, during the whole contest, professed our readiness to acquiesce in any measure which Her Majesty in Parliament might see fit to adopt for its settlement, provided it were final. This has now been done, and such arrangements have been made as appeared to the proper authorities most consistent with a due regard

to religion, and the permanent welfare and tranquillity of the Province.

Your assent will be the more readily given on learning that the scheme of settlement was in a great degree suggested by that most excellent and highly gifted prelate, the Archbishop of Canterbury, whose elevation to the Primacy in these trying times has been so great a blessing to the Church and the best interests of religion. The Act may be viewed as in substance a measure declaratory of the Statute of 1791, embodying such concessions for the sake of peace as those entitled to claim under that statute were willing to make. From every circumstance, therefore, it becomes our duty to receive the settlement with complacency, and not without thankfulness, since it is a manifest advantage that the Imperial Parliament has brought the question to a close, and not left it to perplex and agitate the United Legislature.

III. As the Reserves, had they been wholly left to the Church of England, would not have at any time yielded more than a very moderate provision for the number of Clergy which the Diocese will in time require, it is quite evident now, when more than one-half is taken away, that the remainder must be altogether inadequate to their maintenance; the period has therefore arrived, when the parishes and congregations must be appealed to on the necessity of contributing towards the support of their respective Ministers, and I trust there will be no backwardness in answering such appeal. How can the Clergy furnish, so freely as they ought, the sweet waters of salvation for the present comfort and eternal welfare of their people, while they themselves are labouring under cruel embarrassments, and drinking the bitter draught of hopeless poverty and family distress? We ask not wealth—this would not be the case were your stipends more than

doubled, for the greater portion of our people would still be living in greater comparative ease and comfort. All we ask is a bare competency. To attain this, the members of the Church must contribute freely, that you may be able to discharge your sacred duties with minds not beaten down with worldly cares, unavoidable and continual.

Besides steady contributions, our people should think of their Clergy, and share with them, when appropriating to their own use any of the bounties given them by a kind Providence; for such unexpected and voluntary acts of kindness create new links of mutual love and confidence, and establish a local affection that makes your parish more than an endeared and welcome home.

Were it not for the Venerable Society for the Propagation of the Gospel in Foreign Parts, which has cherished the Church within this Colony from its first settlement, your number, small as it is in comparison of the spiritual wants of the Diocese, would be reduced to nearly one-half. But that blessed Institution hath, under the Divine mercy, fostered the Church not only in Canada, but through the whole of the northern portion of this continent. It is not, however, the object of this noble Association to supersede the exertions of our people, or to supply a competent support to the Clergy in the colonies, or to promise continued assistance, but to encourage and cherish the poorer and more destitute settlements till they can do something for themselves. For a time, the Society is satisfied where an earnest desire for the Ministry is manifested; and when settlements, which have been long assisted, become strong and prosperous, it expects to be relieved, in order that it may transfer its exertions to new and rising neighbourhoods, yet struggling under all the difficulties and privations of the wilderness. In this

manner, the Society, like a ministering angel, walks along the confines of civilization, till the Church, which it has planted, becomes able to support itself, when it proceeds to other regions, and again commences the same labour of love.

When it is considered how much has been done for our people, with little or no charge to themselves, and how plainly it is enjoined, in the word of God, that men should honour the Lord with their substance, and suffer them to reap of their worldly things who sow unto them spiritual things, I indulge the hope, that no difficulty will be found in carrying these principles into effect among all our congregations. Every member of the Church in this Colony ought to feel a double obligation laid upon him, to co-operate most cordially in the work which seeks the promotion of his own eternal welfare. Even the poorer settler, if animated by the spirit of the Gospel, will feel constrained to give of his poverty, and offer up his fervent prayer for a blessing upon his gift, small as it may be, when he learns, that the poorest members of the Church in England are called upon, and readily give their weekly pence, that they may have a part in sending forth the Gospel of the Son of God to distant lands, and extend the blessings of the Church, which He founded, to every quarter of the world.

But, in addition to temporary contributions, a permanent provision for a Church Establishment must now be thought of. It is believed, that there are in this Diocese thirty thousand families belonging to our Apostolic Church, most of which possess landed property. But supposing only ten thousand thus gifted, and each to devote one hundred acres of land, some more and others less, according to their possessions, but averaging that quantity, such an endowment would be formed, including

what is left of the Reserves, as would gradually enable the Church to extend her ministrations without cost to all parts of the Diocese. Were every person possessed of land to give only a few acres, the independence of the Church would be in a great measure secured; nor would such donations be slow in being made, were all, both Clergy and laity, thoroughly imbued with the principles of the Gospel. In that case the same generous spirit and enlarged views which animated the first Christians, in every country of their conversion, would produce the same fruits, and a portion for the Lord would be first set apart. Land so bestowed has the great advantage of becoming a source of durable income, and fluctuates not according to the varying tempers and dispositions of the people. We freely admit that such an endowment, though well managed, might not yield much till after a long series of years; but it is our duty to provide for posterity, and if at any time it yield a decent support to the Clergy, however frugal, it will be free from those corroding anxieties which are found to palsy the energies of the stoutest hearts.

In the present state of property in this Diocese, it cannot fail to strike you most forcibly that this is the most ready, feasible and effectual way of laying a permanent foundation for the religious instruction of the people through future ages, and is certainly easy of accomplishment, for there is scarcely a male communicant who cannot spare a few acres of land, or the means to purchase them, for the enlargement of the Redeemer's kingdom.

And how feeble would all this be, when compared to the generosity of the members of the Primitive Church, of whom it is said, that "the multitude of them that believed were of one heart and one soul, neither said any of them that ought of the things which he possessed was his

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own; for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold," and threw them into the treasury for the relief of the brethren, and the furtherance of the Gospel! Generous, therefore, as the benevolence which I am urging upon the members of the Church may appear to be in this selfish age, how contracted is it when contrasted with that of the first Christians, when walking in the Spirit of that holy love which was poured upon them without measure!

But, though we dare not compare our liberality with such manifestations of love and devotion, yet we are not to despise the day of small things. The rapidity with which our Church has, of late years, extended her borders, sufficiently proves that something of this spirit of holy love still remains, to which God's blessing may add double vigour and effect. As Churches are built, Clergymen settled, and parishes formed, new fields of labour open, requiring fresh supplies of the means of grace. The destitute are excited to more urgent applications for the Ministry and the solemn ordinances of the Church. The attachment of those who were educated in the bosom of the sanctuary, but who had penetrated into the wilderness, where neither sanctuary nor Clergyman are to be found, breaks forth with more than its first warmth, and embodies itself in affectionate and earnest appeals for the supply of their spiritual wants.

IV. What the Church is doing here, she is doing in all parts of the world; for to Great Britain, from her extensive dominions and colonies in every clime, seems, by Divine Providence, to be in a great measure allotted the conversion of all nations to the Christian faith. At home, a great and salutary change has been effected in favour of the Church by the vast increase of fervour and activity

in her members, by their rapid multiplication, and the revival of that holy and affectionate feeling towards her which characterised her early children. The practical result has been a remarkable increase of Churches, Church Schools, and Church Societies, and in the number and exertions of the Clergy. The people have been recalled from the dangerous theories of the age, falsely called liberal, which produced division in religion and anarchy in Government, to the sound principles of the Church as committed to her by the Apostles! Nor is this all. The desire to carry the Gospel to every creature, which has been always cherished in the Church, and not to confine her labours within the limits of British rule, is daily becoming more intense and more eager to evince her glorious destination to plant the cross in every land.

IX
 ^ The Church of England contains within her bosom two great Institutions or Societies for the promotion of Christianity, both at home and abroad. We daily feel their benign influence. To the one we are indebted for the establishment and support of the Church in this Diocese—to the other for Bibles, Prayer-Books, and Tracts for schools and private edification, and for the supply of many other pressing wants to which we are continually exposed. These Societies are identified with the Church, for the Bishops are at their head, and they are entitled to the support and active co-operation of all her members,—and this not from the spirit of party, but because they proceed under the guidance of the Church, and are adequate, if properly sustained, to the accomplishment of all their sacred objects. Were we therefore at liberty to divide our means and exertions among different associations, it would be unwise, because we can achieve a much greater amount of good by confining ourselves to these two powerful institutions.

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To them the Church imparts a power and weight which they could never otherwise possess, and in return they give aid to her action, and enable her members to do by combination what they could not effect so well either as a Church or as insulated individuals. Since no man can be a good Christian unless, having the means, he contribute assistance to Gospel institutions, so no man can be a good Churchman unless he contribute, with a decided preference, to the Societies in connexion with the Church. These Institutions are maintained in order to carry the influence of our Church beyond her exact limits—to strengthen her exertions—to fortify her with new weapons for her holy warfare in the domains of ignorance and unbelief—to subjugate distant provinces to the cross of Christ,—and at home and abroad, wherever there is darkness or wretchedness, wherever there is mental and spiritual thralldom, there to speak in the accents of compassion, and to stretch out the hand of relief, and there to light up the lamp of truth, and to bear onward the mild sway of Christianity. And have we not seen some of these glorious results accomplished by our Church, when pouring the full and concentrated flood of her strength, through the channels of these Societies, against all the barriers and obstructions which resisted the waters of life?

Let us never forget that the first great Protestant Societies for the Propagation of the Gospel, Promoting Christian Knowledge, and educating the poor, originated within the bosom of our beloved Church nearly a century before any other similar institutions existed.—and shall any of us neglect or desert them? The times require more than usual circumspection on the part of both Clergy and laity in regard to their attachment to the Church and her institutions. There must be no backwardness or falling away in this part of her unity. It is her glory to breathe the true Catholic spirit,—combining

in her creed, and liturgy, and government, all that is best and wisest in the doctrine and discipline of other churches; and it is our duty to unite, as one man, in exhibiting this her true character to all inquirers, and her mighty claims, not only to the love and veneration of our own people, but to the respectful admiration of all.

As an earnest of your attachment to that Church, of which you are the chosen Ministers, suffer me to persuade you to establish branches of the two Church Societies at all your Missions and Stations. Do not say, we are poor,—we are scattered,—indifference and apathy prevail,—for these are obstacles which your zeal must surmount. There may not, with the greatest exertion, be the power of doing much; but, if the widow's mite be given with a willing heart, it will be thankfully received, and with God's blessing it will increase. The bread cast upon the waters will be surely found, though not, perhaps, till after many days; so your labours to establish such institutions may be some time in producing much fruit; but we should never give up—it is a good work, and must come to good. Without entering into any minute details, it is sufficient to remark, that this Diocese should form one great Association, acting through a central and supreme Committee, under the superintendence of the Bishop. In each District an auxiliary Association should be formed, with its working Committee. Lastly, each parish or congregation should constitute an Association in connexion with that of the District, for it is only from a complete organization of this kind, embracing every Churchman in the Diocese, that we can look for a full measure of success.

The Parochial or Congregation Association is the basis of the whole, and its gatherings from each of its members will compose the funds for accomplishing the benevolent objects of the Diocesan Institution. To every parish, or congregation, the immediate advantage will be a supply of

Bibles, Prayer-Books, and Tracts for Sunday Schools, and, in time, lending libraries; but, above all, the pleasing reflection of contributing, in however small a degree, to the extension of Christ's kingdom. In this way every parish becomes a Missionary Society, and its pastor the agent of the General and District Associations; and it will be his duty, and doubtless a duty after his own heart, to do his endeavours to induce every baptized person to become an active and efficient member,—first instructing, and then interesting them, in the success of the Association; engaging their offerings in its support, and transmitting them when made to the treasury of the Church. The General Committee may consist of one or two members from each District, to meet occasionally as business required, appointing a sub-committee to watch over the Depository, and to carry out the plans and objects of the Institution. Such an Association offers facilities for disposing of many other matters in the present state of the Church; for instance, urging on all who are able to add to her scanty endowment, and assist in giving it efficiency and safety. Such an Institution would give utterance as it were to the voice of the Church on all necessary occasions. It would enable her to unite all her members, with one heart and one soul, in carrying out the objects of the two great Societies, of which we would in that case have become an intimate part, and by which we are supported and furnished for the sacred work. Nor would it fail to be a subject of honest gladness to our members, to feel that they were acting in immediate conjunction and unity with the two noblest Societies in Christendom, whose operations embrace the whole world, and in whose sympathy, beneficence, and love, they would be partakers.

XII. Now, my Reverend Brethren, I trust that you will bear in mind the important matters which I have brought before you, and that they will be the frequent

subject of your meditations and your prayers. If the holy Apostles, with all their gifts and graces, needed the prayers of their fellow Christians, how much more have we need to pray for one another, that the word of God may have free course, and our ministry be blessed to His glory? In this Diocese, containing nearly half a million of inhabitants, there are many denominations more or less active in their operations—often opposed to, and rarely moving in harmony with, the Church, or with one another. In dealing with them, we require to be wise as serpents and harmless as doves,—firmly, but without offence, maintaining our distinctive principles, and clothing ourselves with all those Christian graces which belong to faith, piety, order and peace. So prepared for doing the work of Evangelists, we may, with holy boldness, look forward to the time when the whole Province will become like the garden of the Lord. Few of us, my Brethren, may live to behold so blessed a consummation as the Diocese studded over its whole surface with Churches and pious congregations, but such a time of refreshment will come; and it is our duty, in the mean while, to use our utmost endeavours that it may come soon—that the promises of our Lord respecting His Zion, may, in this country, be fulfilled,—that His kingdom may come with power,—that all blindness may be done away, and every obstacle removed which in any way hinders our Catholic and Apostolic Church from receiving into her bosom the vast majority of our growing population.—“Now the God of Peace that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.”—Amen.

MISS

Name

Seymour
Marysbr
Merrick
Oakville
Albion
Mulmur
Mono a
Chingua
Innesfle
Burford
Norwich
Richmo
Port Bu
Lanark
Ramsay
Sheffield
Loughb
Haldima
Whitby
Pickerin
Hither

• R. 8

APPENDIX.

MISSIONARIES REQUIRED FOR THE FOLLOWING STATIONS.

<i>Names of Stations.</i>		<i>District.</i>	<i>Population.</i>
Seymour and parts adjacent*	R.P.	Newcastle	2,000
Marysburgh	R.P.	Prince Edward	2,500
Merrickville	V.P.	Johnston	1,500
Oakville.	V.P.	Gore	3,000
Albion	R.P.	Home	3,000
Mulmur and Adjelad	R.P.	Home	1,700
Mono and Caledon	R.P.	Home	2,500
Chinguacouchy	R.P.	Home	3,562
Innesfield and Essa	V.P.	Home	1,400
Burford	R.P.	Gore	2,000
Norwich	R.	Brock	3,000
Richmond	V.P.	London	3,000
Port Burwell	V.	London	3,000
Lanark	R.	Bathurst	2,400
Ramsay, Dalhousie	R.	Bathurst	4,000
Sheffield and Camden	R.	Midland	1,000
Loughborough	V.	Midland	2,000
Haldimand	V.P.	Newcastle	2,500
Whitby	V.P.	Home	4,500
Pickering	R.P.	Home	3,700
Hither	R.P.	Prince Edward	2,000

* R. affixed, signifies Rural; V. Village; P. Promise of Aid from People.

<i>Names of Stations.</i>		<i>District.</i>	<i>Population.</i>
Ops and Cartwright	R.	Newcastle	1,500
Sophiasburg	R.P.	Prince Edward	3,000
Murray	V.P.	Newcastle	3,240
Kitley	R.	Johnston	2,250
Walsingham	R.	Talbot	1,500
Dawn and Bear Creek	V.	Western	1,400
Mosa and Ekfred	R.	London	2,000
Plantagenet	R.	Ottawa	1,200
Streetsville	V.P.	Home	3,000
Lansdown and Yonge	R.	Johnston	6,000
Crosby and Sherbrooke	R.	Johnston	1,500
Brock	R.P.	Home	1,250
Hullet	V.	Huron	1,100
Avon	V.	Huron	900
Sidney	V.P.	Victoria	3,000
Edwardsburg	R.	Johuston	2,500
Port Colborne	V.	Niagara	1,200
Lobo	R.	London	1,300
Huntingdon and Rawdon	R.	Victoria	1,200
Richmond and Hungerford	V.	Midland	2,500
Woolwich and Nichol	V.	Gore	1,800
Puslinch and Nassagaweya	R.	Gore	2,200
Dummer and Duro	R.	Newcastle	2,000
Dunville	V.P.	Niagara	1,500

103,492

Population.

. . .	1,500
d . .	3,000
. . .	3,240
. . .	2,250
. . .	1,500
. . .	1,400
. . .	2,000
. . .	1,200
. . .	3,000
. . .	6,000
. . .	1,500
. . .	1,250
. . .	1,100
. . .	900
. . .	3,000
. . .	2,500
. . .	1,200
. . .	1,300
. . .	1,200
. . .	2,500
. . .	1,800
. . .	2,200
. . .	2,000
. . .	1,500
. . .	103,402

